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M2241

April 11, 1973

Group II

Berkeley, California

MR. NYLAND:

"So, it's nice to be here, isn't it? First time I'm here. It's quite lovely. Are all of you Berkeley? No, of course not. Some of you were, probably, last night, in Sebastopol; and I'm sorry that I had to end the meeting the way I did. I hope you understand it. You see, the way I look at this kind of a trip, or any kind of a visit I make; people know in advance that I'm coming, and I would almost say they will look forward to it, because, after all, it's a... something new, a little different. So, when it is then a question of what can you extract from it, it has to be concentrated on what is your particular wish to find out what to do with Work; how to explain it to yourself, and have enough clear knowledge of what is involved. So that then, when you have that kind of an attitude, and you have some questions about it, that you then would like to talk about it when I come, to see if I actually can help you, or steer you in the right direction. So I assume then, that since you know a little bit ahead of time that I come, that in the meantime, thinking about a possible meeting, like in Sebastopol, that you come there, quite definitely, in a <sup>ertain</sup> state of expectancy; and quite logically, that depends on your own state of what you really wish for yourself; and if the relationship of yourself to your own Inner Life is sufficiently developed and open, that you have a feeling that something ought to be done about a possible development of that.

And as a result, thinking about that several days before I'm, as I say, expecting then that there will be a meeting where there is a chance of talking, that you have enough to talk about. Now the one thing that bothers me, as I said last night, was the heaviness; because we get so often lost in just discussing and reasoning certain things out, and, as I call it, 'philosophizing', and all in doing that, you forget the simplicity of Work on your Self. And my particular problem is always to bring it back to simplicity, so that you can start Working; because when you keep on philosophizing, and reasoning out why you should do this, and how, and bring all kind of extraneous things together with the idea of Work; and when you lose yourself in the description of ordinary life, and even introduce an amount of suffering that you have gone through; or that it was difficult, and you couldn't do this, and you couldn't do that, because, and so forth. And then, indicating sometimes that you're really not clear about what ought to be done, then it provokes me a little; because I say, where have you been all this time that you don't know, as yet, what is meant by Work, in a very simple form. And you've had enough opportunity to think about it; and also, come to a conclusion that when you don't know, that you could ask. And as I said last night, that you must insist, until it is clear. So that then you can start Work on yourself in accordance with very simply prescribed rules. Now when that fails, or rather when it is too complicated already, I don't want to go into any kind of philosophical or theoretical direction. All of that can be added later on, if one understands first the fundamentals. And quite logically, if you take ALL AND EVERYTHING, it's a book that is

quite filled with over a thousand pages. There's all kinds of ideas which belong to Work, and where, definitely, there are many pages devoted to a description of how Work could apply; or, perhaps even, a description of what people are, and what are the difficulties that are in the way.

"So, when Gurdjieff starts to describe this impartial analysis of what man is at the present time, and how he really should try to eliminate it, or understand it, and not feed it; that instead of just 'harping' on the condition in which one happens to live; instead of devoting your time to saying: 'This is what I must do', and then hoping and expecting, quite fully, that that what exists and which is not right, cannot continue to exist in the presence of something that is right. So, you must not lose yourself in a lot of questioning things which have very little to do with Work, particularly in the beginning. And whenever you have failures in wanting to apply, and you find that then you are thinking too much about the reasons why you cannot do it; you forget, really, that it is a very simple thing to come back again to a simple A.B.C., or a prescription. But of course, you have to look at all of this from a much wider standpoint, because a man is made up of three different aspects of himself. And it is not only a theoretical or an intellectual way of trying to understand Work. When one says: 'Yes, I want to reason it out, and I want to be clear about it', quite logically, you will use your mind, in order to indicate what are the concepts that are involved. But that's only a very small part of a man, ~~although~~ <sup>although</sup> he believes that his mind, when it once knows it, can then actually apply it. And of course, the difficulty with the mind is that many

times it wants to keep the thoughts to itself, and not become active unless it's really necessary. So that then if the mind has a concept that is applicable, it still requires something else, on the part of oneself, that you want to put it to practise. And as soon as that enters, then, of course, your mind is not going to tell you that you ought to, unless there is something else that motivates you that is really a necessity; and the necessity is made by your feeling. Your mind keeps on contemplating, and having all kind of thoughts about different things, and what is right, and what is wrong; but there is no real measure, when the thoughts come to your mind that one is better than the other, because all seem to be quite equal. But when you want to do Work, you have to have that kind of a feeling, as expressed in an emotional content within yourself, of really wishing to become something else than what you are, and it's not an intellectual process anymore. So that when-- the-- when one says you have to have a wish, it's obvious that the wish is based on the realization in your mind, a condition which is sometimes described for yourself in thinking about what you are, that as a result of that what you then don't like, you must have a wish to want to change it; and that becomes, quite logically, a motivation for wanting to Work. But then, you are not even far enough when you say: 'I just have a wish'. A wish, of course, is necessary in order to put a thought into action; but the action has to refer to that what is performing an action, which is your body. And you must distinguish between different kinds of activities. A mind, when it is thinking, is, of course, active. And the feeling, when it has a wish, is active. But the activity of the body

is a different thing. Your mind doesn't move when it is active: it moves only within a certain space. And the feeling does move, but is confined to the totality of your body. But the interesting thing of the body is, it can get any place it wants to go; and the what we call, usually, the activity, is either a movement, or an expression of some form of behaviour. And with that, a man is capable of doing things quite differently from either his thoughts or his feelings. That is why I say that if you want to understand Work, you have to understand it much more in the totality of what is involved in it. It is logical that you want to be clear; and, of course, it is necessary to have a wish. But then how does one apply it, in a physical sense? Now the trouble is, that we don't take these things, as it were, in their 'three-foldness'. So that even if you start with an intellectual approach, you involve, also, your other centers. First with a wish, your emotions become involved; and the real desire of wanting to make a change, so that then you could become a different kind of a man. And a man, as an ideal, you can describe; which we call, then, Harmonious; or, in some how or other, that he is in equilibrium. But you engage then, after the wish, that what is your body. So the three centers are represented. When there is an emphasis on the emotional side, it also has to be understood that that applies to three centers. When the emotion is primarily touched first, and you have this wish within yourself of becoming something that you are not now, that you wish to place yourself under the influence of something that can tell you how you ought to become a man. And if 'manliness', in that sense, is compared, or understood, by that what you wish to reach; and when it is understood also, and quite definitely emotionally, that you

know that you are too much attached; because that's also an emotional quality, that you are attached to the conditions of this Earth, or to the conditions of your body. And that, after all, that what one calls freedom would be the freedom from such attachments, or such bondage. Then, of course, I start, with my particular emotion, to wish; but for that, I have to have a clarity of what I wish for. So one says, then, I want an ideal to be present to me, as if that, as a Presence to me, will remind me of what I should be; and then I can look up to 'That--what-,is' without, even, describing it. That is, I don't need my mind when I place myself under the Presence of something that could affect me because of it's own Being. And when I say I wish something to be there that can then, because of it's close proximity, affect me in a certain way, logically I want to have something of higher value than what I am, so that I-- can then-- I can profit by the Presence. But you see, this involves then, also that I am present with my totality of my Being. And my body becomes involved in that, when it becomes a description of future behaviour, as a result of being in the Presence of something that is higher than I am. So you see, if you call that, even, a second kind of an approach, on an emotional basis, again you engage all three centers. And when it comes to a, what we sometimes call, an ordinary physical approach: What is really involved in that? I hope you understand a little bit about The Three Body Diagram, because I'm talking about that now: the three possibilities of freeing a man from the bondage of this Earth. Which means really, when the Earth is represented in our own little solar system as the body, and the planets are-- representing-- represented by feelings, or

emotions, and that what should be the center, which is the mind; that then the body itself <sup>also</sup> will have to play a tremendous part, because the bondage becomes apparent in the body. I am attached to the body, because I don't like to let it go for it's own manifestations, particularly when they are fed by the feeling and by the reasoning power of myself. And then when one says, there is the possibility that this body remains attached as long as it lives on Earth; and the consideration then, what is involved in death of the physical body; that that would mean a loosening up of myself, as Life, from the body. Then I consider the body as it is, partly finished, or almost finished, as we say, as the Octave indicates that it is up to the SI of the SI- DO; that the problem that physically becomes apparent, is how to consider that relationship of SI- DO. SI- DO for the physical body means the difference between an aliveness on Earth, and the death of the body itself when it reaches the DO of that scale. And, as you remember, in that kind of an Octave representing the physical body, the SI- DO is a very condensed section of the Octave itself. It is half a note. It is-- and it has become half a note, because the SOL- LA- SI was shifted. And originally the Octave-- was-- consisted of almost equal parts between all the different notes. But then, for a very definite reason, as described by Gurdjieff, if you remember, in ALL AND EVERYTHING how he tries to describe it, it was necessary for the correlation between different forms of Life, that some attachment could be made so that the influences of one Life on another could start to exist, that for that reason, the SOL- LA- SI was shifted to the SI- DO; that is, towards the DO itself. And in that process, starting by the SOL of that SOL- LA- SI as a Triad,

the extension of that what was between MI and SOL became one-and-a-half notes, and the SI- DO became half a note. So that the totality of the distances between notes became different. The one-and-a-half note became more difficult to overbridge, and the SI- DO became much more condensed. That means really, that when a person approaches his death, and he is still unconscious, and perhaps even very little interested in the possibility of the consideration of something existing after his death, that is, the form of Life, Mother Nature prevents a man from dying easily. And in making it more concentrated, it is much more difficult to attach the conditions of SI- DO, as it would be to attach the the conditions of the one-and-a-half note of FA. So that the approach, ~~from a~~ physical standpoint, in accordance with Work, has reference to that what is the difficulty at the end of one's life; or whenever one considers the question of dying. And dying, in general, means that I loosen the attachments which now exist as a bondage to this Earth. So that when one looks at Work from that standpoint, I consider the condition of my body; and there are two things that are really wrong with it. One is that it is such totality of an existence, that it is necessary for both organs of feeling and mind to be vested within this body; and that I run the risk, that when the body dies, that also my thoughts and my feelings will die. So if I am interested in a personal development of myself, I want to make sure that that what starts to grow up, and which I would like to make as Consciousness and Conscience, will have a very definite place of freedom, so that it could exist without the body itself. And for that I have to attack the SI- DO and make it more loose. And the second reason is, that if I do that to the body, and I take away from the body the possibility of expressing




emotions by means of the body; or that I have to consider the question of not being able to talk; or the expression of the body as a result of whatever I think or feel; then, of course, I must give the body a chance to die on it's own, without the assistance of the other two organs. And for that reason, I start to Work with a 'Sensing', so that the body becomes 'aware' of it's own existence, by the addition of a 'sense' organ, which then functions as a sensitivity for the body itself; so that then the body becomes more complete in itself, and becomes independent of the Emotional Center. I hope you understand that in that particular approach, all three Centers are engaged, although the emphasis is on the physical body.

"Now when one Works, one Works, at any one time, with any of these three approaches; whichever is the easiest for the particular person to use; because one must admit that whenever one enters into this kind of a 'field', of wanting to create the possibility of an Objective Truth, that then one approaches it from the standpoint of what a man is; what he would like to say in ~~[is?]~~ Reality. He does not know what his Reality is, as yet; ~~but he has an idea~~ that he is already affected a great deal by the conditions of this Earth; by the ordinary astrological influences; by that what, of course, has to be an influence expressed biologically; and ~~also~~, that when he has lived and has been educated, that-- his-- the influence which did affect him mostly, were sociological, coming from the outside world, and influencing him, to which he then 'reacts'. Then, of course, it is logical that when he thinks about it, that he will react in accordance with what he is, himself. And that involves whatever he is physiologically,

or chemically; or what he is psychologically. And that depends a great deal on the constitution and the configuration of a man, which sometimes is ascribed by his horoscope. So that all throughout the educational period, a man being influenced by influences from outside, and by conditions which can also be astrologically described, that is, whatever the country may be, or whatever the World may be; that then, he receives such influences by means of his machinery, which is also astrologically defined by means of his horoscope. So that a great deal of the sociological influence relates to a man, as he is, as a 'type'. Now when I want to become free from all of this, in order to build something that is really of a Higher Quality, and has more of a permanent value, I take, then, any kind of a method, in accordance with the condition in which I find myself; and that the final result of any one of the three first must lead to the condition of knowledge of what I am. That is why I say, when you want to Work, you have to understand, first, what you are; because you Work with that, as an instrument. And then, using it as an instrument, it has to become sharpened enough to be able to become efficient. Now we Work towards that, and your basis of asking questions should be the understanding of what is now meant by any one of the three methods you could follow; and the result there is, then, on -- you-- yourself. And that the questioning attitude should be: I am influenced by outside conditions; I receive from that whatever influence there is, and I take it in; and I react towards that almost immediately; and when I notice that that takes place, I don't like it very much, because it makes me much too much dependent on the outside conditions, and I

become more and more part of it. And this is what we mean by 'identification'. So that it is immediately concluded, that if I want to become free, I have to stop that identification process. So that if I actually want freedom, I, you might say, I have to understand that I am bound; and that any one of the three methods should give me the indication of that kind of a bondage. Otherwise, I would not be interested, even, in the concept of freedom.

"Now I hope that that is clear for you, to form a basis for the actuality of Work; because then you must understand, that regardless of the three different methods, and the condition in which a man is, he has to become very simple, in its principal aspect of what he is as a personality. First, we reduce the multiplicity of experiences and forms of behaviour to three fundamental parts of a man. In the second place, we realize that those three different centers affect each other, and that they are not functioning pure; not in any pure sense. The third is, that the three centers are limited in their own growth. That what is a body is still limited, because it hasn't died yet. That what is a feeling center is not complete, because it doesn't understand deeper emotion; and, including in a feeling, forms of Life which are not of a man. With other words, it means I have to learn what it is to undo my selfishness. And the third is, that the mind, as it functions now, is completely engaged in the condition of my own little world; and will start to measure everything in accordance with what is good for my mind, and what is acceptable by my mind, and eliminate all the different influences which may affect the condition of my mind; and describing it as something that is not useful for me, whenever I don't feel that it




is right, and whenever I suffer.

"The reason why one wants to Work, is to become totally knowledgable about what a man really is, in all aspects. So that he is not only interested in what is so-called 'good' for him, but also, in that what is 'bad'; or what is a negative state, or a positive state. And for the reason that I want to become whole and total a man, that is, I want to become a 'total entity': something that has a balance within itself; I must consider the 'good' and the 'bad' in accordance with descriptions which belong to my 'Earth', or to my body.

"It's a rather long introduction, but I want to encourage you; because I would like questions from you. And when we talk about Work in a certain perspective, and you can follow it, because you want to really become engaged in this kind of theory; or this kind of, let's call it 'atmosphere', you will be enabled to produce within yourself a certain wish to correspond to the kind of level we now establish.

"Work is a serious matter. When it has to do with the possibility of growth, it becomes very serious for a man; because if it is actually a growth for which he becomes responsible, he wants to make sure that whatever energy is spent is understood to be in the right direction, which for him, I say, is permanent; but certainly, will have to lead to a very definite aim, so that he's not misusing his particular life on Earth; or that if he does misuse it, because he is ignorant, that he does not have to return, time and time again, in order to produce, finally, freedom for himself.



"It's interesting to see that. If, actually, the problem is: How do I obtain my freedom? The question is always asked: For what? Why should I actually Work? Because, if I wait long enough, and I die, I naturally would be free. The trouble is, that if that what is then staying alive, and which is represented, at the present time, in an unconscious man, as half of his Keshdjanian Body, and very little of his Soul Body; that is not enough for living on a Higher Level. So, it is not a question of just waiting. It's a question of realizing that if you wait, and you don't prepare now, you will have to come back, again and again, with the same kind of an 'outfit'. And that would mean, that the interest in living is gradually diminishing. And when a man sees that, and he respects his Life, he doesn't want to lose interest in his life. It is really the reason why God must exist; because then a man links himself up to the possibility of a Totality of Existence, with which he would become a part-- with which, or towards which- he wants to become 'fused', in some sense, in order to save himself. And for that reason, we Work; in order to become free, so that you don't have to return, and do your Karma again, and again; or try to finish with that Karma, which means: the bondage with which I find myself, in any condition of life. So that I don't have to come back, and do what I now can do; and that the realization of wanting to do it now is: that I want to get through with my life, when it is crystallized out in a certain form. I want to get finished with it.

"This, you might say, is quite theoretical, and almost impossible to understand; because if it is free, and if it were actually joined with the Totality of Life, what would be the

meaning, for me? It is a question which you will not solve. You can think about it. You can have all kind of theories. You can have all kind of impressions from a Spiritual World. You can have all kind of descriptions of what actually takes place when you die, and where the form of Life, which is now within you, will act in a certain way; and even has a chance to be reborn; or to be able to affect conditions of Life on this Earth.

"The final solution is: What is the Being of God? And you will not know, until you fuse, totally, with God. Then, within that kind of a World, you will know what you are.

"Let's talk about practicality. Talk about your attempts. Talk about what you wish to know, if it is not clear."

Bob [?]: [Last, name may be given, but is not decipherable from tape. Names are not given on the resume' of this tape]:

"Mr. Nyland?"

MR. NYLAND: "Yah."

Bob [?]: [ first two words, may be questioner's name, not audible] "... from behind this tree."

MR. NYLAND: "Are you behind a tree? Yah."

Bob [?]: "I continually find myself in situations, and particularly in relationships, but even just by myself, where... I have an... where an expectation takes place of... of an aim; and I lose myself, usually in a mental way. And lately, ah... something... some kind of a feeling, I would say, inside, recognizes that situation. And I'm usually so caught up, that there's not much I can do about it. My mind is usually so engaged in the...

in the activity: convincing somebody of my way; or trying to manipulate a conversation; or something like that, that there's no help there. But it's a feeling I have, of... it continually comes up, and I am tired of it..."

MR. NYLAND: "What are you tired... what are you tired of, Bob?"

Bob [?]: "I'm tired of... of that repetition of the same... of seeing myself trapped, in that way."

MR. NYLAND: "Yah, I think that's right. It's right. So, it might encourage you to have more of a wish to become free."

Bob [?]: "Free of that."

MR. NYLAND: "Yah, unless the being trapped already has reduced your wish to an extent that you want to accept it, even if it's against yourself. You cannot do anything else, but submitting to that kind of a condition. As long as there's a wish, on that part of yourself, that you want to get out of it, it's very good to be trapped. I would not be resentful about it. It is sometimes difficult to realize that I am bound, and of course, I don't wish it. But if I reason enough about it, and know that it is not only me, myself, but that everybody else is; and if I really know that that just happens to be the condition of this Earth, all I can do is to wish that I wasn't born here, and that I could live somewhere else. But at the same time, when I know that that happens to be it, and I cannot change it, because apparently it's caused by something else, over which I have absolutely no control; then I will try to find a 'loop-hole' to get out of the trap. So the more I realize that it is a repetition, of something that seems to exist, and comes to my notice many times, the more I'm really disturbed by it; the more I will want to have a

wish to find out what to do. Now it seems to me, you know enough about what is possibility of extricating yourself from that kind of condition. You understand that?"

Bob [?]: "Well, it's... when I'm in that kind of a condition..."

MR. NYLAND: "You can see." \*[Mr. Nyand may well have said: 'You can't see it.' It is difficult to distinguish from the tape]

Bob [?]: "I usually can't see it enough. I'm usually so cut off from..."

MR. NYLAND: "Before you get in that condition too far, do you think you could see it then?"

Bob [?]: "Well, I seem to be able to do that a little bit... a little bit more. It seems that [I] notice the signs, as an... as that kind of condition comes up for me."

MR. NYLAND: "Yah. For instance, you drive a car, and you are on the road, it's nice and smooth, and then it becomes a sandy road; and after a little while, you get into a rut; and then, maybe there is clay. You say that the road is getting worse and worse. I think you stop, don't you?"

Bob [?]: "If I'm going slow enough..."

MR. NYLAND: "But there's no particular compelling reason why you should finish, on that particular road, as long as you still have a chance to turn around. If I see something that is going to affect me, if I know that it's going to rain, I have a raincoat to protect myself. You know, if I go in one direction, and I know that it is no good, or I start to dislike it, don't you think I have a right to go somewhere else?"

Bob [?]: "Yeah."



MR. NYLAND: "Why should I lose heart, simply because I happen to be there, and then come to the conclusion I cannot do anything? That becomes very hopeless. Of course, it can come to that kind of a situation; and you say: 'Well, all the different accidents that can happen to me have happened, and now I finally come to the realization there's absolutely nothing I can do about it.' So, I sit down on a stone, and I cry, and after a little while, I'm tired. I would almost say: 'Cheer up!'. Look at the damn things that do happen, and say: 'Damn it, why should it? I don't want to be part of it.' There's no Law that I have to behave like that, simply because I happen to be here. It doesn't mean that I have to take on the 'coloration' of this surrounding. You see, there has to be, within a man, a very definite desire that he wants to keep alive. And naturally, it always is there, because whenever I'm threatened, and I'm in danger, I always will protect myself. That is the inherent property of a man, that when he realizes he is alive, he wants to stay alive. He doesn't even want to die. Even if he knows that he is going to die, and it is an absolute fact, he certainly is trying to keep alive as long as he can; partly because he wants to do certain things. Partly, he wants to enjoy himself; Partly because, he feels that he has a responsibility to leave this life in the best way he can. Not knowing exactly why he is responsible, he comes to a certain age where which he must take on that responsibility, in order to maintain himself, and to consider his life worthwhile. Of course, that is exactly the interesting thing; that there is Life, and that one becomes, and wishes to become, identified with it; so as to be able to guide it, and keep hold of it, and not to be

killed by life itself. So don't be so somber about it. If you are, and there is nothing else in this world that is worthwhile living for, why don't you make something in ordinary life that could engage your attention, and for which you, then, would be willing , even, to pay. Always compare the desire for development for you Inner Life, and towards freedom, with a condition you will make, as well as you can, when you're still on Earth. And to learn what is meant by freedom, by attaining such freedom in an ordinary unconscious state. Don't look at Work to solve that problem. It is only solved, when you solve the problem for yourself in ordinary life, which becomes, then, tolerable. And try to find the different things, really, that you would like to do. You need not be such a pessimist about it. I'm quite certain that you could make a list of the things that you would like to do, and still are able to do, within the limitations of your own living, or economic conditions. Find interest, wherever you can find it; maybe books; maybe art; maybe theater; maybe walking; maybe nature; maybe people; maybe gregariousness; maybe eating; maybe sleeping; maybe drinking. It doesn't matter, as long as there is something that I become engaged in, with a wish to have my Life continue. And that kind of an interest, I think, can start to affect a person in such a way, that when he is satisfied with living, in that sense, that maybe he reaches a point and say[s]: 'It is not entirely satisfying, because I've tasted, now, everything of this world, and yet, I still have something else that is hungry.' I say, again: 'Cheer up!' It is so silly, to be so down-and-out."

Bob [?]: "Well I...I don't really feel down and out about it, and I am engaged quite a bit in... in ordinary life, and the conclusion kind of comes out, because of all these engagements, and..."

MR. NYLAND: "No good, we talk about that on the other side of the cassette."

END SIDE ONE

MR. NYLAND: "All right, now we are in ordinary life. Now we are unconscious. Now you are doing all kind of things in order to keep busy, and to earn a living, and the rest. Now what happens to you, when you do that? Where is the dissatisfaction? Where is the moroseness of that?"

Bob [?]: "Well it's... it's not dissat-... dissatisfaction with ordinary life. I feel somewhat fulfilled in ordinary life. It's that... it's that, in doing all the things I'm engaged in, in ordinary life, this..."

MR. NYLAND: "What are all the things, you doing too many... too many?"

Bob [?]: "Oh I... always. I always do too many."

MR. NYLAND: "Well, can't you cut it in half?"

Bob [?]: "Well, sometimes."

MR. NYLAND: "No. I... I would say permanently, not sometimes; because if you only do it once in a while, you will be affected when you don't do it. Can't you make up your mind, that there is a certain number of hours in a day, and a certain quantity of energy, and a certain desire on the part of yourself? You know yourself well enough for that; that when you take too much hay on

your fork you can't lift it. I think it's a very common question. There is only so much, and I have to stay within the limits of what I can afford. Cut down on the stuff that is not worthwhile, and continue with what you can do, and what you want to do. It's a very simple solution. And if there are certain things you don't want to do, try to find out how can you find things you can do, and want to do; and eliminate the things you don't want to do. I'm looking at it, now, just from an ordinary standpoint; and that I always call: 'clean your own house first'. Become very practical about your ordinary life; because if you don't, and you spend so much energy thinking about it, and resenting it, where will you get the energy for wishing to build an Inner Life? You won't. All the time, you will be diverted to consider the question of worry; or a state in which you are; or anxiety; or negativity; and all your energy is going to be eaten up in an unconscious direction. So, I would say, if it is that way, don't think about Work at all. Settle your own affairs. Find out what is your 'energy bank', what it has in the bank, and how many checks you can draw against it. Stay within the realm, your framework, which you have, at the present time; and spend your energy as wisely as you can, for purposes which give you enjoyment. There is no law against enjoyment. Try to become like a little child, and not so much bothered by a variety of things which are simply poured into you, and you accept. Refuse it. Don't accept such influences to which you react. Protect yourself, when it rains, with a raincoat: you don't want to get wet, and you don't have to get wet. There are friends and enemies. For the time being, avoid your enemies. Get as many friends as you can, with whom

you can talk, and you can even enjoy yourself. I'm talking ordinary life, Bob; just nonsense, really. But I want to get out of this particular trap, because as long as I'm in it, it's like an avalanche: I'm covered. And I want to breathe. I want to find out what else I can do, but I'm not going to be bothered by the ordinary affairs of life, as it presents itself, which then prevents me from doing anything that is much more worthwhile.

You understand what I mean?"

Bob [?]: "I think so."

MR. NYLAND: "For one week, you just devote yourself to living as lovely, as happily, as you will; and don't think about Work at all. You can criticize yourself, after a week, that you were a fool; but, in any event, you will know that you have done something, in order to break this kind of a 'deadlock'. ~~All~~right? And when you speak at the next meeting, I hope you will speak with a great deal of joy."

Several people at once: "Mr. Nyland?"

MR. NYLAND: "Yah. You were first, Kathy."

Kathy [Nichols?]: "I have a question about several experiences I've had, that are different from experiences that you've been speaking about lately, in the result. Something strikes me, at times, ah...and a light goes on, in my head, that there... there is an esoteric world... I mean, it's not like I think about it all day, but I certainly realize in my... in my mind, by looking at some object that's old, for me; or reminds me of the history, maybe..."


MR. NYLAND: "The history of what?"

Kathy : "Of man... of man."

MR. NYLAND: "Yah."

Kathy : "It's something like that. And immediately, there is a realization that my body exists, and that it... well, it's like: I'm there. And something knows I'm there; but then, I feel that it's not here in time. It's like 'timeless'; that I feel a part of an esoteric world, and... and then, the experience is usually lost with the thought, and my mind is ... some trivial... again, at some point in my mind, again. What bothers me, is that there is, definitely, a realization that my body is existing, at that moment, where I am; but the emphasis seems to be more on feeling fused with something very old, that belongs to all men; that I've suddenly realized, by looking at something: a picture, a painting, a flower, a certain kind of flower..."

MR. NYLAND: "I think it's true, Kathy. I think that a person can have that realization is... it is a little bit in the direction of what is Life, really, for oneself, as we now find ourself on this Earth. It's a question of having a relation towards one's Self, but perhaps, in different forms of Life, which have existed already; and that, we sometimes say, different 'incarnations'. There is a memory, at certain times, that one knows one has lived before; and particularly when it goes over into the antiquity, not exactly knowing how it does, but, very definitely, having an impression, for oneself, which is recalled. And, somehow or other, -- lidges-- lodges in the memory, so that even objects which are now on this Earth can remind one, by their own history, of the history of oneself. And the sensitivity which then can exist in a person, is related to the actuality of



an experience of many, many years; eons; or even centuries ago. And it is quite true, that that can be there; and it is, again, a confirmation of the Eternity of one's Life. That is why it takes on the form of esotericism. It belongs to that realm, because it is free ~~from~~<sup>from</sup> the form -- of which-- in which, my Life, at the present time, is. And the sensitivity can be increased by the realization that my Life and my form are two different things, that can be distinguished from each other. That that what is the continuation of Life, for ever and ever, in Eternity, at certain times crystallizes out, in a certain form, for certain purposes. It is, really, as if that Life still has to go, when it flows, -- and it-- there is a certain section of Life Current, which becomes separated from the Totality of Life; that it has a function to fulfill. We don't know very much about it than only what we are doing on this Earth; but it would mean, as if I can look at myself as a means for having for say something on this Earth, because I happen to be born here; that then, I become responsible for my Life, as it is now on this Earth,, and I try to find out what is the purpose which I now must fulfill. I think one goes through a certain schooling, by time and time again, in the current of one's own Life, going to schools which are in different places; in order to learn different subjects, which are inherent in each school. And so the school -- of-- of Earth, is a very definite school; to learn what takes place, as a result of our conditions on Earth, which are centered, a great deal, about 'identification'. I think there are other schools, which will develop psychological concepts; other schools, again, which will give an emotional understanding of the Unity of Life. Many different ways by which a man, and now I take it in the sense of

any man having Life, in any kind of form, anywhere in the Cosmos, has to go through; to become full, regarding his understanding of Life, Itself. And having gone through many schools, then he is free, to take his own Life, and to join it with the Totality of God. Hold on to it, because it is precious; and it belongs to an experience which one, very seldom, even wants to talk about. And surely, don't ever try to describe it; but hold it, as I say, as something that is quite sacred for yourself. So, who?"

Jules [?] : "Mr. Nyland?"

MR. NYLAND: "Yah?"

Jules : "Ah... this is Jules."

MR. NYLAND: "Yah."

Jules : "I'd like to make a statement, and ask a question, in relation to it. This morning, I woke with a wish to create an 'I', little 'I', to observe me, impartially. And... I [inaudible], I lifted the covers. I stood up. And as I stood up, I remembered something that you'd said, I think it was Saturday night, about trying to strike a... a DO in a higher octave; which, for me, meant that... trying to Work with the lower DO, and that the higher DO was this fusion you were speaking of: becoming One, with God. And I tried to use whatever feeling I have, of a religious nature, much of which has been trampled by, kind of, you know, my own attitudes; to... to continue to Work, as I walked down the hall, and as I... uh... I drank my coffee, my orange juice, and that sort of thing. And I think the result was that I felt more grateful for my Life, than I have [before and after?]. My question is, is my understanding of the thing about the octaves correct, and how can I undo some of the damage I've done to these



religious feelings I have had in the past."

MR. NYLAND: "The understanding is correct. The octave definitely indicates a state, in which a person can grow-up, and finally be finished with the octave. The question of the octave, many times is misunderstood, because it looks as if one strikes a 'DO'; that then one octave is necessary to reach God, and fuse. It usually isn't that way. There takes... it takes many octaves before one actually reaches that kind of a possibility. Also, you must understand that living on Earth, in a very remote system of 'Ors', quite far removed from 'Karatas', it will take a long journey, before one actually -- re-- returns to a place of 'origin'. All that doesn't matter very much, because we have more and more 'decents', that time becomes 'timeless'. And when timeless actually enters, as a concept of experience, that there is no further distance. So I reach, because of that, Infinity; by elimination [eliminating] all the different qualities of 'finiteness'. Now I think it is quite right, that when I am stimulated by the thought of striking a 'DO', that I must understand a little bit more of what actually takes place; and why that particular kind of symbolism can be useful. If a note is struck forcefully enough, it strikes, of course, the note related to the vibration of the string that is being struck. Together with that 'Fundamental' note, there are sixteen 'Overtones'; all varying in rates of vibrations; and when the note is struck, all such notes vary in volume. The first one, is one octave higher. The second one is five notes further up; then four, etcetera. It goes in half-notes, in quarter-notes, one-eighth-notes, and so forth; until finally, there is a sixteen. The question is,

How can I, when I strike a note, actually hear the other?

Because, the Fundamental note covers all the... the Overtones within that note itself, and I'm not sensitive, with my ear, to be able to distinguish them. The only way I can do it, is when I... I call it, always, 'blocking' the note, the Fundamental note; and let the other notes, which then are vibrating, let them vibrate on their own; when they are not interfered with, with the 'noise' that comes from the Fundamental one. If I do it on a piano, and I stike 'C', and the higher note of the octave is a 'C', I put my finger on the string which is the Fundamental note; and I can hear the vibration of one octave higher. I can go further with the 'smaller' note, but it becomes very faint; and, to some extent, to say sixteen Overtones is a little bit theoretical.

"But what does it mean in my ordinary life? The Fundamental note that I strike is my unconscious state, and my bondage. It is my outer life. It is my constant reactions to the outside world. I wish, now, to hear -- the second-- the first one, of the Overtones. For me, in my life, it is my Essential condition, in which I happen to live, sometimes; but which, many times, is covered up by the attending, on the part of myself, to that what is a reaction to the outside world. If I want to hear my Essence, as it were, I have to 'block out' the different Fundamental notes of my outside world, to give my Inner Life a chance to exist.

"This I call a 'religion', for myself; because I don't want to stop at the Essential value, I want to go further; until I finally discover the question of Objectivity within myself. When

I do this, I eliminate now, for the time being, the whole outside world, and I want to live in my Inner Life. I do that, sometimes, by withdrawing from the outside world, so that that kind of a note cannot be struck; that I don't receive impressions of that kind, so that, then, it is possible for me to live in my Inner Life. I can withdraw <sup>in</sup> to an 'ivory tower'; I can go to some kind of a 'convent'; I can even become a 'flagallante'; and only devote myself to the thought of 'holiness' of what I call my God. To some extent, it is a form that life would take, for myself, in order to reach, as soon as I can: Infinity. And at the same time, in that particular process, I don't seem to answer to the fundamental question of myself, of being born on Earth. And what I really do, is to make it possible, for my own belief, that God has not done the right thing to me; and that I should have been born on a much different kind of a Planetary level, that I would have to make much closer to the Sun, in my own Solar System; or much closer to The Sun Absolute, in the Cosmic Scale.

"So, really what I try to do, and say to myself, is that I don't agree with God, Who put me on this Earth; or whatever put me on this Earth. And it also means, that I don't accept myself, because I happen to be here, but I seem to know better, that I should be somewhere else.

"And all of that, I think, is against the form of Life, which has to crystallize out, in certain forms, in order to prove the existence of Life, Itself; that Life is alive. For that reason, I don't believe in withdrawal from the world. I believe in an understanding of living in this world, in order, then, as we say sometimes, to pay for it; so that I then will have the freedom.

I pay for it by understanding the bondage; by striking the note of my outside world. And I wish, now, to stop that outside world, as far as the effect is concerned, so that I actually listen to that what is an Overtone in my Life, beginning with my Essential Qualities. I start to eliminate, first, the great quantity of outside 'material', if I could call it that way: a great deal of superficiality. I start to add, gradually, more and more 'essentiality' to my life. I hope that in doing that, that the accent of the 'point of gravity' of where I really live, will be placed, more and more, towards my Inner Life; and beginning with my Essential Being, <sup>that ultimately</sup> I can do away with the 'point of gravity' of my outer life, that is, my superficiality, and live a life of essentialities.

"I can try it. I can try to eliminate, more and more, of that what is really of no particular concern, and has too much identification for me. I even can become quite impartial to the outside world. But I forget one thing: that is, if I do that, and I go, I call it 'prematurely', to my Essential living, I run out of energy. I have no more contact with the outside world. I don't receive impressions. I have reduced my sense organs to a minimum, and then, I'll have eliminated a great many experiences which could be useful to me. And if I actually want to develop my Inner Life, I have to get energy, from some way or other. And so, instead of leaving the outer world alone, I use the outside world to create friction, that I fight against the grain; so that then, that energy, can become useful for the building up of my Inner Life.

"So, I don't eliminate the outside world. I only put it in its proper place. And I say: 'How much is it, that is necessary

to maintain you?'. And my outer life says: 'Well, about two hours.'. I said: 'I give it to you, but don't come back afterwards, that you want three or four.'. You understand what I mean? I try to arrange my life in such a way that I become 'Master' of the division of my time, and energy. Very much the same way, as I have ten dollars to spend per day; because that is my income, and I have to buy food, and a little clothing and some shoes, and a little bit of going to a theater or a movie. And when one starts to interfere with the other, I cut out one; so that that what is most important will receive the money. If my money is seven dollars for food, I have only three left; but I'm not going to spend less on food, in order to have more for the movie; that is, if I'm honest.

"You understand the Overtone?"

Jules \_\_\_\_\_: "I heard, yes."

MR. NYLAND: "You understand that that creates 'religion' in you? That consideration of wanting to give that, what is necessary to God; and what is necessary to give to <sup>MAMON</sup>~~Mama~~'. If I pay attention to the requirements of my outer life, and I fulfill that what is required in outer life, because I happen to be born here; then I have all the freedom in the world, to develop that what was not originally born here, but happened to be here, in a form. And then I consider the existence of my Life, as not belonging to this Earth. When the emphasis is on that, I become 'religious' in the aspiration of such Life, to be united with the Totality of All Life, which I can call God. And then, I have a clear sailing towards that, because I'm not encumbered, anymore, by any dogmatic or doctrinal indication-- of -- <sup>that</sup>~~about what~~ one calls,

simply, a way of life in accordance with any kind of specified religion. I have taken the essence of religion, as a conduct of my life, in the relation to that what is of a Higher Quality; and I have dedicated my life to the possibility of understanding *that* and wishing to sacrifice what I am now, for the sake of the Lord, in praising Him; and in gratitude, for having given me the opportunity to see myself, on this Earth; and not excluding the potentiality of becoming free. *All* right?"

Jules : "Thank you."

Garrauld Greer: "Mr. Nyland?"

MR. NYLAND: "Yah."

G. Greer: "My name *is* Garrauld Greer. I'd like to describe... ah... efforts that I've made this week. In the morning, ah... when I wake up, I remember Work, and make an effort to Work, as ah... and I get up and walk, immediately from awaking. And... I'm... aware of my body, moving. And other times, during the day, then, I suddenly remember Work, and make an effort to Work. And, if I'm still, I... I have an awareness of my posture, or expression. And that's... that's..."

MR. NYLAND: "You see, the emphasis for Work is on 'I'. 'I' would be the means for me to become what I'm not now, if I could be free from what I am. So when I Work, I don't Work for the sake of having, even, a relation with myself. I really wish to have something exist, which by its nature, of its own, and I call it 'I', is willing to observe me, giving me information; because of that, giving me more 'aspiration' towards reaching a certain aim; creating within me, because of this kind of knowledge I receive, an 'Inspirational force', in the form of a wish to continue to create 'I'; or to continue to feed it. When I start

in the morning by wanting to Wake Up, in the real sense of the word, and I try to have this 'I' there, so that it can start to function, I'm interested in that 'I': to develop it. And my whole attempt is not on the continuation of my unconscious state; then only to use it, for the purpose of reminding me of the attempt I should make, to create something that, for me, is Objective; and because of that, permanent. I have in mind something, very definitely, for wanting to create it, and make it grow. I want this 'I', ultimately, to become such a part of me, that it is a guide for my life, in an unconscious state. So that then, because of that kind of additional knowledge that the 'I' could give me, I will profit, by the knowledge of what I should do with myself, in order to free my Self from the bondage of my physical body, and the different organs that are contained therein.

"The reason why I want to emphasize 'I' is because I want to keep in mind, constantly, the aim where I want to go to. If I express it religiously, I say it is God; if I want to say Heaven: if I want to say that what is Higher than I am; if I have a satisfaction of something that, within myself, could become more and more timeless; or that what is attracting me, as a Magnetic Center, representing the possibility of wishing to become One, in fusion with the Totality of All Life; or whatever other concepts there may be: I want to have an 'I' <sup>to be</sup> with me; so that that what I am, now, as a personality, becomes a different kind of a man. And the reason why I want this 'I' to be there, because it becomes an 'architect', telling me how to build a new 'edifice'; or a new kind of a 'house' for my Kesdjanian Body, or for my Soul; so that <sup>that</sup> when my physical body will die, will take the place, and

giving shelter to my Life, for a certain length of time. For that reason, I need this 'I' to tell me what ought to be done, in order to become more permanent. I say, if I have an Emotional Body that could actually start to grow out, and complete what is there now, as "DO" "RE" "MI"; and then add to it the "SOL" "LA" "SI" of Kesdjan; then, at least, I have, for the time being, something where my Life can be contained. And it may be free from physical forces, but definitely it -- has still -- is still subject to a form. But the reason why I really want to have this Kesdjan there, because it will assist me in the building of that what I definitely know is permanent, for myself, and I consider my Soul. Because the Soul has two functions. It gives, immediately, the continuation of my 'physical' Life, because the Soul starts at the next "DO"; that is, the upper "DO" of my Physical is the first "DO" of the... of the Soul Body. The second reason is, that the Soul Body, in its development as "SOL" "LA" "SI", is already in the realm of Cosmic Consciousness. I don't know if you understand that, and there's no particular reason to explain it further. If you wish to look at the Enneagram, you can understand why that is so. But the aim remains, for me, that as soon as I can make it, to become Self-Consciousness, that it is only a stepping-stone towards reaching that which I, ultimately, must reach. That is: Totality of an Existence in the Universe as a Whole, in which I then can understand, and not only understand, but comprehend, That what Exists, as the Totality of All Existence, in the sense that we talk about Omnipresence and Omniscience, and Omnipotence. That 'That' is the Lord God, in which I understand His Tri-Unity to be Father, Son and Holy Ghost;



and whatever else I want to use as either technical, or religious terms, to give, for myself, a perspective; and then wishing to continue to Work towards that, that I will be able to overcome the difficulties which are in the way, and which I still call 'ignorance', because I don't know enough about how to lift the 'veil' of that kind of knowledge. It's very good that you want to Work. Start in the morning. Whenever you Work during the day, and you can, I would say, when you can afford the time; when you can afford the expenditure of your wish: Do it. Take conditions which are very simple , so that the expenditure of energy is more efficient; that you don't have to go against too many things that engage you, also unconsciously, which, after all, in the light of a wish to grow, become a little bit less in value. But always remember that the purpose is to reach God, not to become, even, a man on this Earth. Even if we say he should become Harmonious, it is still for an other kind of a purpose. Harmonious Man fulfills only the three possibilities of Objective Morality. The fourth, and the fifth are far more important for a man; and he will only uncover them in Cosmic Consciousness, when he gets there. It's the realization of that what is the Rules of the Universe as a Whole, and that there is an Intellectual Force which needs support. That, I understand, is this Objective Morality Rule number four: to help, as Gurdjieff says, to 'lighten the burden' of God, the Father Almighty. And the fifth, which is even much more important, is: a man, in his lifetime, wherever he may be, including living on Earth, realizes his responsibility for the maintainence of himself; and to grow into that kind of Consciousness and Conscience, which is allowed to him. But as a result of becoming that, he must have

a Will, for a certain purpose: to fulfill a task. The task is: that he will not only help to lighten the burden of God; but that he will, in his lifetime, utilize every opportunity, by means of speech; by means of example; by means of Being; to help others who are in a similar position of bondage, to tell them how to free themselves. That, ultimately, is the usage of the talents which have been given to a man; so that he does not bury them, but that he actually utilizes them for the purpose of, you might say, sometimes, spreading this kind of a 'gospel'. It is an answer to the balance for a person, because when he wishes to become what he can become for himself, his utter selflessness will require that he considers all forms of Life as being crystallized the same as he is, to engage in the process of trying to tell whoever could become responsible, of the ways and means of how to free themselves. If you look at Work in that sense, if you can remember, every once in a while, such ultimate aims of that what can actually give you perspective to what you really wish to do with your Life, you will see there is a tremendous joy in being able to consider it from that standpoint; as wishing to 'become', in order to be able to give. You understand what I mean?'

G. Greer: "Yes."

Norma (?)  
Unknown female Questioner: "Mr. Nyland?"

MR. NYLAND: "Yah."

Norma (?)  
Questioner: "Uh...you probably answer a lot of my questions so far, in all of your talks. There's still a certain practical clarity that I have to know, so that my Work attempts can, in some way, make an observation possible. And, say, ~~what~~ <sup>if</sup> I'm making

an effort when I'm walking, to have something observe me, there's lots of times when I'm just... there's just... I'm very attentive to my body. But I seem to have to understand it intellectually; what happens that I can overbridge that into an observation?"

MR. NYLAND: "Norma, let's be clear about what actually happens, and what are such concepts that really are involved. When -- my -- I say: 'I wish to Work, and I want to create an 'I''. I simply mean by that, that something could exist, as a 'faculty', we call it sometimes, an Objective Faculty; which, when it is created, starts to function immediately, in accordance with the rules which are prescribed for that kind of Objectivity. That in itself, that process, I call 'an observation process'. It means that when 'I' -- is -- has been created, and it is alive, it will start to function automatically, in this sense: in realizing the existence of certain things which are on a lower level, for which, then, this 'I' has to furnish the information; in order that that, what is at the lower level, can profit by that kind of a knowledge. So, the observation starts with the creation of 'I', and functioning in regard to me; since I created it, I am entitled to this 'I' giving me that kind of information. In addition, of course -- I -- it has to be Impartial, and it has to be Simultaneous. But you see, the quintessence of it is that this 'I' will exist, at any one time that I create it, and then I wish it to continue to exist, by my wish to continue to create it, in case it is not existing any longer. It goes to far to tell you exactly how all of that is related together, and it is, a little bit, at the end of the... of the tape. If you can come tomorrow, to The LAND, we will still have a chance to talk together. I

don't know if it's possible for you.

"Tomorrow, we will continue with this kind of talk. There are a few things we have to do, regarding organization, but otherwise come tomorrow, if you can, we can continue. We can talk about, more in detail, of what is really involved; so that you will know. And once and for all, you don't have to ask such questions. All you have to do is, really, to apply it, to the best of your knowledge.

"So, I hope to see you tomorrow, in some way, or other.

"Good night."

MR. NYLAND

END TAPE

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